

The Grail

Volume 30, No. 10

OCTOBER, 1948

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THREE NEW CURES REPORTED THROUGH LADY OF FATIMA; CHURCH AUTHORITIES SILENT

By Francisco de Luis

(Correspondent, N.C.W.C. NEWS SERVICE)

TOLEDO, Spain, June 17-Three new cures have been reported in connection with the pilgrimage through Spain of the European "Pilgrim Virgin," a copy of the original statue of Our Lady of Fatima. Some of the cures have been confirmed by doctors; but, as in all previous cures reported in connection with the tour of the statue, the Church authorities have maintained a policy of absolute reserve.

The latest cures are said to have taken place in Toledo and involve a 78-year-old woman who for 40 years suffered from a fusion of the bones in her right arm, and a 26-year-old woman

who was paralyzed in her arms and legs.

The older woman, Irene Ramos, was afflicted after an operation for tumor in 1908. She claims she was cured while, together with other invalids, she was watching the passage of the Fatima statue through the streets. Five doctors have confirmed that her ailment has left her.

The younger woman, Natalia de Pozuelo of Los Yebenes, had asked to be taken to Toledo to pray before the statue in hopes that she might be cured of her paralysis. While claiming that her paralysis is gone she says she was not cured of deafness. "The Virgin of Fatima has not cured me of deafness because I did not ask her," Miss de Pozuelo said. "I only asked her to cure me of paralysis because I am poor and I need to have use of my arms and legs in order to work."

As the statue was leaving Madrid, where it was the center of elaborate celebrations marking the 25th anniversary of the in-stallation of Bishop Leopold Eigo y Garay of Madrid, another cure of a paralysis victim is reported to have taken place, that of a 70-year-old exgovernment official, Antonio Beascoechea. He claims to have been cured of a 30-year affliction of partial paralysis as he watched the statue leaving the city.

A number of other extraordinary cures were reported in Madrid during an open air Mass for the sick which highlighted the Madrid celebrations. The cures were said to have taken place when His Eminence Emanuel Cardinal Concalves Cerejeira, Patriarch of Lisbon, blessed the throng of 10,000 infirm with the Blessed Sacrament.

THE GRAIL

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THE GRAIL is edited and published monthly with episcopal approbation by the Benedictine Fathers at St. Meinrad, Indiana. Subscription price \$2.00 a year: Canada \$2.50. Subscription Foreign \$3.00. Entered as secondat St. class matter Indiana, U.S.A. Acceptance for mailing at special rate of postage section 1103, October 3, 1917: authorized June 5, 1919.

> THE GRAIL. ST. MEINRAD, INDIANA

We employ no agents.

Manuscripts of articles and stories should be addressed to the Reverend Editor, The Grail Office, St. Meinrad, Indiana.

Subscriptions and enrollments in The Grail Mass Guild should be addressed to The Grail Office, St. Meinrad, Indiana. Changes of address, giving the old and the new address, should be sent to us a month in advance.



OUR LADY OF FATIMA

HOPE OF THE WORLD

Part VI

STEPHEN ORAZE

America's 'Pilgrim Virgin' continues its amazing pilgrimage throughout the United States, seeking a sufficient number of people who will hear and heed the message of Fatima. Perhaps as you read this eye-witness account of the pilgrimage you will join your prayers with the hundreds of thousands of souls, who, having knelt at the feet of this beautiful image of Our Lady of Fatima, are now fulfilling her requests. They are making reparation for their own sins, the sins of others, and are praying for the conversion of Russia and for world peace. In this article are suggested several ways in which you might make reparation to the Hearts of Jesus and Mary "so grievously offended."

Permission is given to our readers, and to all newspapers and magazines to reprint this article in whole or in part.

THIRTY-ONE years ago (October 13, 1917) the Blessed Virgin Mary made her final appearance to the three little shepherd children of Fatima. On that occasion the Queen of Heaven gave to the children and to the world this farewell message: "I AM THE LADY OF THE ROSARY. I HAVE COME TO WARN THE FAITHFUL TO AMEND THEIR LIVES AND TO ASK PARDON FOR THEIR SINS. AND THEY MUST SAY THE ROSARY.

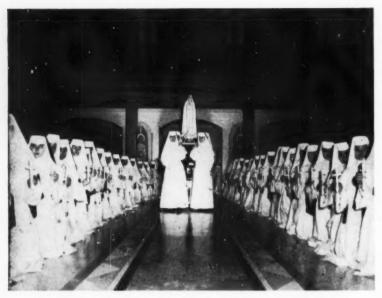
One of the principal purposes of this pilgrimage is to impress upon people the need for and the power of the Rosary, and to induce them to restore this beautiful "family Rosary" in their homes.

The Dominican Order, to whom Our Lady originally gave this devotion, has long prayed and recognized the importance of the Rosary. So it was not surprising that the Dominican Sisters at Immaculate Conception Convent, Great Bend, Kansas should offer the Rosary continuously from the moment the "Pilgrim Virgin" arrived there Wednesday evening, July 21st, until it left Friday afternoon. Day and night in a continuous chain of love,

HIRTY-ONE years ago (October 13, 1917) the Blessed Virgin Mary made her final appeare to the three little shepherd children of Fatima.

A week earlier, this community of nuns, hearing that the statue would visit Wichita some 125 miles away, had asked for and received permission to have the famous image, and to conduct services for the people of Great Bend and surrounding towns. In spite of such short notice, and in spite of the restrictions of convent life, these sisters arranged one of the most inspiring and most spectacular demonstrations in honor of Our Lady seen anywhere during the entire course of the pilgrimage. Throughout Thursday, more than 2000 farmers and townfolk came to the community chapel to kneel before Our Lady's image and join with the sisters in the continuous Rosary of reparation.

That evening, a record throng of nearly 3000 gathered for the special Marian Hour. Led by nearly 200 sisters of the community, more than 20 priests of various orders, and 30 visiting nuns, the statue was carried in procession around the campus, with the great crowd following. The statue



Dominican Sisters carry the "Pilgrim Virgin" into their Chapel at the Immaculate Conception Convent, Great Bend, Kansas, for the beginning of services there.

was placed atop a recently completed shrine to Our Lady of Fatima, around which gathered the priests, sisters and people. To complete the picture, there was the moon, a skyful of stars, the refreshing and peaceful atmosphere of a lovely summer evening, plus a most dramatic lighting effect on the shrine which bathed the "Pilgrim Virgin" all in light and made it appear like an actual apparition. All of these combined to form such a breath-taking scene, that the whole setting seemed to be literally,

"out of this world." Against this background the people lifted their voices to honor Mary through the Rosary, and then they listened with serious attention to the message of Fatima. Following this the statue was taken back to the chapel where Benediction of the Blessed Sacrament was given.

The next day the "Pilgrim Virgin" was taken to be venerated by the sick in St. Rose Hospital, adjoining the convent grounds. Rev. Eugene Becker, O.F.M., Cap., chaplain, who accompanied this little tour, describes best what happened there and in practically every hospital that

has been visited in such manner: "It does something to you to watch the 'errific reaction of the patients as the statue is carried into their rooms. Regardless of how depressed or how ill they may be, almost without exception their eyes light up and they seem to take a new lease on lifeas though it were Our Lady who had visited them, and not just her image. Perhaps if we were forced to lie flat on our backs in a hospital somewhere we could appreciate what such a visit must mean to them."

KNIGHTS OF COLUMBUS SPONOR & LEAD DEVOTIONS

For the first time during the pilgrimage, a lay organization was responsible for the visit of the "Pilgrim Virgin" in a diocese. In many cities lay groups had

helped in preparing for such visits, and had taken a very active part in the services. However, it remained for the Knights of Columbus, with the enthusiastic cooperation of Bishop Mark Carroll, to initiate the request and to arrange the entire schedule of services during the stay of the famous statue in the Wichita (Kansas) Diocese. That the Knights did a remarkable job can be attested by the Bishop's statement as the image was leaving. Marvelling at the tremendous crowds totalling more

Silhouetted against the sky, the "Pilgrim Virgin" is borne in procession around the grounds of Immaculate Conception Convent, Great Bend, Kansas during evening service July 22nd, 1948.



than 25,000, which had jammed the Cathedral and other churches beyond capacity several times during the three-day visit in Wichita, he remarked, "The services honoring Our Lady of Fatima upon the occasion of the visit of the "Pilgrim Virgin" constitute the greatest manifestation of faith and devotion ever witnessed in the history of the Wichita Diocese."

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Before an overflow crowd of more than 1500, many of whom were forced to sit on the steps outside St. Mary's Cathedral, Bishop Carroll welcomed and crowned the statue, Friday, July 23rd. Immediately after the services, and continuing throughout the night, the faithful from various parishes came at appointed times to watch and pray an hour in front of the image of Our Lady. Regardless of the hour, the Cathedral was nearly

filled the greater part of the night, with more than 600 being present for the 2:00 A.M. service. The next day the story was the same. At 10:00 A.M. a Solemn High Mass was offered for the benefit of the sisters throughout the diocese. More than 600 came, many from several hundred miles away. In spite of intense heat, the church was filled twice for services that afternoon.

Every available bit of space in the chapel is occupied, with as many people standing outside as were inside, for the Benediction of the Blessed Sacrament, closing the services at Immaculate Conception Convent, Great Bend, July 22nd.





From atop the recently completed Fatima Shrine (showing the "Pilgrim Virgin" in the foreground) can be seen part of the huge crowd of nearly 3000 persons who attended the special services at Immaculate Conception Convent, Great Bend, Kansas.

Sunday morning a special field Mass was offered on the grounds of Sacred Heart Academy, conducted by the Sisters Adorers of the Precious Blood. More than 2000 attended the service and heard Rev. John L. Berger explain that one of the sacrifices Our Lady asks of us is that we "practice Christian virtue without regard to human respect—that too often our lives are influenced for the

worst merely by the opinions of others." Father Berger, from the Santa Fe Archdiocese, joined the pilgrimage party for a few weeks to give one of the other members a much needed rest.

While in Wichita, the "Pilgrim Virgin" also visited Mt. St. Mary Convent; St. Francis Hospital, and Our Lady of Mt. Carmel Academy. During the entire stay in the city the Knights of Columbus were present to assist with various arrangements, and to serve as a guard of honor for the statue.

Enroute from Wichita to Notre Dame the famous replica stopped overnight at St. Elizabeth Hospital, Hannibal,



Bishop Mark Carroll welcomes the "Pilgrim Virgin before overflow crowd at St. Mary's Cathedral, July 23rd.

Missouri, for a truly appreciated visit to the sisters and patients there.

WAKE UP THE ECHOES CHEERING HER NAME

Arriving in South Bend, the "Pilgrim Virgin" was first enshrined in the chapel of the Sisters of the Holy Cross at St. Mary's College. Then on August 2nd, what was supposed to be a week of private devotions began at Sacred Heart Church for the 2500 priests, nuns, teachers and students of Notre Dame University. No outside publicity was given to the services. Yet, by word of mouth the news got around. In addition to those at school, more than 10,000 persons from South Bend and surrounding towns visited the University church to see the famous statue, and to add their prayers for the conversion of Russia and for world peace.

At the opening service Monday evening, Our Lady's image was carried in procession around Our Lady's campus and into the church, where it was welcomed by Very Rev. Thomas Steiner, C.S.C., Provincial of the Holy Cross Fathers. During the entire week the church was crowded to the doors

for the special Mass each morning and for the Marian Hour each evening. Instead of the familiar Notre Dame Victory March, thousands of voices sang hymns of love and praise to the Blessed Mother of God to whom the University is dedicated.

The day of departure, Sunday, August 8th, dawned most inauspiciously, with dark clouds hovering above and rain falling most of the morning. However, it would seem that Heaven answered the pleas of the hundreds of sisters who prayed for this intention, because just fifteen minutes before the final ceremony was to begin the clouds parted, the skies became clear, and the rains ceased. Some 1500 people escorted the statue to the gates of the University, where a motorcade under the direction of Rt. Rev. Msgr. John Sabo, of South Bend, waited to take it for services in that city.

That afternoon a great gathering of more than 4000 people greeted the now familiar replica of Our Lady as it was carried into St. Patrick's Church in South Bend. Later the throng became so dense it was almost impossible to approach within three

blocks of the church. The next day another 1000 persons marched in public procession through the streets as they accompanied the statue to St. Adalbert's Church. In all, more than 15,000 attended services in the two churches during the 44 hours the statue remained in South Bend.

BECOME AS LITTLE CHILDREN

Tuesday evening, August 10th, the "Pilgrim Virgin" was taken to St. Mary's Cathedral in Lansing, Michigan, where it was later welcomed and crowned by Bishop Joseph H. Albers. At 10:00 A.M. the next day, a warm summer weekday morning, more than 1500 persons jammed the Cathedral for the special Solemn High Mass honoring Our Lady, at which Bishop Albers presided. Addressing the people, the Bishop suggested that if they

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desire to obtain graces and favors from the Blessed Virgin Mary, they should "become as little children." He pointed out the lesson contained in the fact that the Mother of God almost always appears to little children—observing that her motherly protection goes out particularly to those who address her with childlike simplicity and confidence.

More than 5000 persons visited the Cathedral during the day and a half the statue was there.

Fathers of the Holy Cross head the procession escorting the "Pilgrim Virgin" around Notre Dame University Campus at the opening of services there August 2nd.

including hundreds from all parts of Michigan. In the group was one couple from Green Bay, Wisconsin, nearly 300 miles away, who had taken the ferry across Lake Michigan.

After an all-night stay at St. Lawrence Hospital in Lansing, the pilgrimage party moved on to Nazareth College at Kalamazoo, Michigan. There, for six hours some 2000 persons filled the chapel over and over again to venerate the delicately hand-

carved image of the Queen of Heaven. Particularly notable was the large proportion of men, including many GI's from neighboring Fort Custer. Some were patients from nearby military hospitals. In addition to the Sisters of St. Joseph, who conduct the college, there were more than 100 nuns from other communities, as well as visitors from Battle Creek, Jackson, Detroit, and Grand Rapids.

The final stop before the great "Fatima Week" at St. Meinrad's Abbey was a brief visit to the Convent of the Franciscan Sisters at Mishawaka, Indiana. There, with Bishop John F. Noll of Fort Wayne officiating, was a group of applicants to be professed

Girls carrying banners proclaiming the mysteries of the Rosary during services honoring the "Pilgrim Virgin" at Our Lady of Mt. Carmel Academy, Wichita, Kansas, July 26th.



into the Order. For these special Children of Mary it was a rare and treasured privilege to be able to complete this profession in the presence of the famous image of their Heavenly Mother.

(The amazing demonstrations in honor of Our Lady that took place at St. Meinrad's Abbey, Indiana, were so stupendous, and on such a vast and unprecedented scale, that it was decided to record them in a special article. This article, "Fatima Week at St. Meinrad's," will be found elsewhere in this issue of The Grail.)

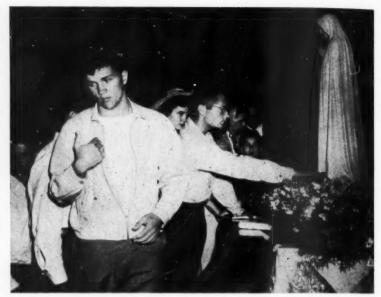
HIGHLIGHT OF THE PILGRIMAGE

One of the most pleasing aspects of the "Pilgrim Virgin" tour is that practically every religious community of priests in the country has at

one time or another participated in the various ceremonies offered upon the occasion of the visit of the famous statue. The following, listed in the order of their first participation, have either invited the statue to their churches, or have assisted at the special services: Secular Priests; Carmelites; Pas-

The "Pilgrim Virgin" enshrined in Sacred Heart Church at Notre Dame University during Solemn Benediction at Sacred Heart Church on the campus.





Students and visitors are part of the 12,000 persons who came to venerate the beautiful image of Our Lady of Fatima during the week it remained at Notre Dame.

sionists; Holy Cross Fathers; Benedictines; Josephites; SVD's (Society of the Divine Word; Jesuits; Redemptorists; Dominicans; Vincentians; Basilians; Franciscans; Claretians (Immaculate Heart Fathers); Oblates of Mary Immaculate; Carmelites (Discalced); Servites; Trappists;

Franciscans (Capuchin) and Marianists.

The religious communities of nuns who have participated in the Fatima devotions honoring the "Pilgrim Virgin" are too numerous to mention, except possibly the Sisters of St. Dorothy at Shreveport, Louisiana; the Dominican Sisters at Great Bend, Kansas—all of whom sponsored major demonstrations during the course of the pilgrimage.

The cooperation of so many different groups gives added proof of the universality of the message of Fatima—that it is meant for all times, and for all peoples.

PEOPLE MUST SAY

At Fatima, the Blessed Virgin Mary asked for reparation that

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she might hold back the avenging hand of her Divine Son from striking a sinful world in just nunishment. She also asked for the Rosary, which is the sword Mary uses to thrust back into hell Satan with his diabolical schemes and heresies-including Communism. But in spite of the exceedingly grave dangers of Communism; in spite of Mary's warnings and simple requests made at Fatima in 1917; in spite of the seemingly successful tour of the "Pilgrim Virgin" throughout the United States, not enough people are answering the pleas of Our Lady as a look at the world situation will prove.

Mrs. Rhoda Wise of Canton, Ohio, who reportedly had received the stigmata and many apparitions from Our Lord and the Little Flower, died early in July,

1948. Speaking at her funeral, Msgr. George V. Habig, V.G., her spiritual adviser, stated (referring to the reported apparitions): "I submit my poor judgment to that of the Church, but it is my personal conviction that all she stated about the many apparitions of Our Lord and the Little Flower were true and that she was highly favored by the Lord."

Monsignor Habig said that Mrs. Wise reported on June 28th (10 days before her death), this final message which she had received from Christ: "TELL PEOPLE THAT THERE ARE NOT ENOUGH OF THEM SAYING THE DAILY ROSARY, AND THAT THEY SHOULD PRAY THE ROSARY DAILY FOR THE CONVERSION OF RUSSIA. THE CONVERSION OF RUSSIA. THE CONVERSION OF RUSSIA DEPENDS DEEPLY ON THE FAITH AND PRAYERS OF THE PEOPLE OF THIS VAST COUNTRY."

It is not so important that this message might not be true. Rather, it is far more important that like Fatima, and so many other grave warnings from Heaven, this message may be true—and should be heeded by all. However, in this day and age of materialism, of personal pleasure and selfishness, it is most difficult to convince people—especially in the Un'ted States—that they should pray for others, much less for the conversion of a country so distant from ours. In spite of the fact that the times are most serious, practically all of our prayers are limited to requests for temporal favors



A view of the procession that escorted the "Pilgrim Virgin" from St. Patrick's Church to St. Adalbert's Church in South Bend, August 9th.

for ourselves. Frankly, the Mother of God needs our prayers more than we do, and unless she receives a sufficient number, then Russia will spread its errors throughout the entire world, including the United States, and all of our prayers we so selfishly reserve for ourselves will have been in vain.

THE POWER OF THE ROSARY

Eighteen times at Lourdes, and six times at Fatima the Blessed Mother appeared carrying the Rosary—and on every occasion she said, "Pray the Rosary! Pray the Rosary!" With this heartfelt petition Mary offers our modern generation the same powerful weapon she used in the past to defeat the forces of hell seeking to overthrow the Church and Christianity.

Seven hundred years ago the treacherous Albigensian heresy threatened the very foundations of social order throughout Christendom. A menace worse than Communism, it almost brought about the destruction of the Church. But when all seemed lost, Our Lady appeared to St. Dominic and gave him the Rosary. Armed with her sword, he and his followers triumphed over the enemies of God.

Three hundred years later the powerful and seemingly irresistible Turkish Fleet was a menace to the Christian nations of the West. Pope Pius V organized a crusade of the perpetual Rosary. The Christians were hopelessly outnumbered, with not one chance in ten thousand. But relying on the protection of the Blessed Virgin, they carried their Rosaries in one hand, their swords in the other,

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and they engaged and defeated the mighty Turkish Armada at Lepanto.

Once again despair gripped the very heart of Christendom, when the myriad hordes of Islam fought their way to the center of Europe in 1716. This time it was the Confraternities of the Rosary which influenced the people to take up the weapon of Mary's intercession. They prayed the Rosary without ceasing until the Holy Roman Emperor, Charles VI, engaged and routed the Turkish armies under the very walls of beleaguered Vienna.

In April, 1948, Communism suffered a very severe setback during the Italian elections. Who can estimate the tremendous power of the Rosary in bringing about this defeat. Millions of Rosaries were offered for this intention, including all those said during the "Pilgrim Virgin" tour for the month preceding the elections.

Mary has given us the weapon that can halt the spread of Communism overnight. If a sufficient number of people will pray the Rosary as Our Lady has requested, then "Russia will be converted, and there will be peace."

THE ROSARY A CURE FOR MODERN DAY ILLS

In one of the sermons Monsignor William C. McGrath delivers during the tour of the "Pilgrim Virgin," he explains how in the Rosary can be found a cure for all the mental problems of our modern and pagan society. He refers to ours as an age of revolt—revolt against authority, against suffering, and against God.

The revolt against authority consists chiefly in children refusing to obey their parents and teachers; adults refusing to obey the civil authorities; and nations refusing to recognize the rights of others. Contrasting this, the Joyful mysteries of the Rosary tell how the Son of God, the King of Heaven and earth, the Creator of all life, became flesh and subjected Himself to that which He had created—all for love of us—the Annunciation; Visitation; Birth of the Child Jesus at Bethlehem; Presentation; and Finding of Jesus in the Temple.

The revolt against suffering consists in people refusing to accept the responsibilities and sacrifices required of their state in life. It consists chiefly: of men who refuse to have children because they do not want the responsibility of a family, or because children will interfere with their insipid pleasures and good times; of women who refuse to bear children for the same reasons, and because they want to escape the pain that accompanies childbirth; of men and women, wedded or not, who insist on the pleasures of married life without its responsibilities, and to avoid the latter they use artificial methods of birth control, throwing back

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into the face of God the priceless gift of life; of women who refuse to marry because they do not want to be tied down to the drudgery of housekeeping, so they become career women, and later in life, frustrated neurotic wrecks who keep the mental hospitals well filled; and of the more than one million women in the United States-99% of them married-who have abortions each year, thus depriving that many children of the chance to live. The doctor who revealed this last fact was more concerned about the 8000 women who die each year as a result of such abortions, than about the more than one million children so casually murdered for the sake of the sinful pleasures of others. The greater part of science and industry is devoted to devising new methods and inventions for easing pain, eliminating work, and providing for the physical and material comforts of the body. Yet, never was there more suffering in all the world than there is today—for there is no escape from suffering if one hopes for eternal salvation. The Sorrowful mysteries are filled with the horrible sufferings which Jesus Christ endured for love of usthe Agony in the Garden; Scourging at the Pillar: Crowning with Thorns; Carrying of the Cross: and Crucifixion.

The revolt against God consists of individuals, groups, and nations refusing to recognize the existence of God, and their dependence on Him. From this stem materialism, Communism, and secularism. From this also stems religious persecution such as is now taking place in various parts of the world today. From this stems the attempts by individuals and groups to banish God from the schools, and from the lives of other people, such as are now occurring in this land of ours-upon whose coins is stamped the slogan, "In God We Trust." Yet, the Glorious mysteries of the Rosary deal entirely with the supernatural, not only proclaiming the existence of a God, but also of a life to come after death-the Resurrection; the Ascension; the Descent of the Holy Ghost; the Assumption of the Blessed Virgin Mary, and her Coronation in Heaven.

THE FAMILY ROSARY

It requires sacrifice to pray the Rosary each day, especially the "family Rosary," for almost everyone in the family can find a reasonable excuse for not being present. But the sacrifice is well worth the effort, for Our Lord has said, "Where two or more are gathered in my name, there I am also." And where Christ is, there is no revolt, but only interior peace, and resignation to the Will of God.

Holy Father Sends Blessing



"The Holy Pather, on occasion of the pilgrimage and prayerful devotions in honor of Our Lady of Patima, cordially imparts to Their Excellencies, the Clergy, the Religious, and the Paithful--especially the sick--participating, his Paternal Apostolic Blessing, pledging abundant divine grace and heavenly favors."

(Text of cablegram from the Vatican, received by Rt. Rev. Abbot Ignatius Esser, O. S. B., just prior to the opening of "Fatima Week" at St. Meinrad.)

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The three "children of Fatima," Francis Kloeck (Francisco); Susanne Douglas (Jacinta); and Mary Ann Rupprecht (Lucy), stand before the float that is to carry the "Pilgrim Virgin" to St. Meinrad's Abbey for "Fatima Week," August 14th to 20th.

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FATIMA WEEK AT SAINT MEINRAD

By STEPHEN ORAZE

EITHER words nor pictures can ever begin to tell the story of the remarkable events that took place during "Fatima Week" at St. Meinrad's. All of the choicest adjectives in any dictionary seem totally inadequate in attempting to describe the utterly incredible and almost fantastic demonstrations of love and devotion—and particularly of sacrifice—in honor of the Blessed Virgin Mary, that occurred at the Abbey. Although the nearest town of 5000 population is 18 miles away, and there were practically no accommodations to be had, more than 120,000 pilgrims—representing nearly every state in the Union—journeyed to St. Meinrad's, hidden away in the hills of Southern Indiana. Many slept in their automobiles, in tents, or on the grass. Despite the great crowds there was no boisterousness. A spirit of prayer, penance, and sacrifice hovered over them, for they had come, not to be entertained, but to pray for the conversion of Russia, and for permanent world peace.

Nothing quite like the period from August 14th through August 20th and its happenings, has ever been seen before, not only during the course of the "Pilgrim Virgin" tour, but in the entire history of the United States of America. An amazing and most edifying transformation was witnessed in the lives of thousands upon thousands of people, and in scores of towns and villages. The almost prophetic message, containing the special blessing of the Holy Father, best describes "Fatima Week"—an opportunity and occasion for "abundant divine graces and heavenly favors" for all who participated.

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Priests, seminarians and visitors watch as the famous statue of Our Lady is fastened to the float at West Baden University, West Baden, Indiana, preparatory to its 53 mile trip to St. Meinrad's.

GREAT MOTORCADE ESCORTS "PILGRIM VIRGIN" TO ABBEY

Friday, the 13th (of August), proved to be a lucky day for the Jesuits and seminarians at West Baden College, West Baden, Indiana. Late that afternoon the famed "Pilgrim Virgin" arrived for an over-night stay before leaving by motorcade for St. Meinrad's Abbey. At 1:30 P.M. the next day the statue was placed atop a special float. Gathered around the feet of the replica of Our Lady were two little girls and a boy, dressed in peasant costumes to portray the three children of Fatima. Decorating the entire float was an enormous golden Rosary, symbolic of the Blessed Mother's plea that we "Pray the Rosary."

Following a lead car, which bore a huge sign inviting all to "Fatima Week," about 75 automobiles began to move down the gaily decked drive of the College. Behind them came the float, then the car carrying the members of the pilgrimage party, and another with Rt. Rev. Abbot Ignatius Esser, O.S.B., and other dignitaries. Indiana State Police escorated the unique procession at both ends. Thus began the 53 mile journey to St. Meinrad's.

For several days previous, all the newspapers had carried lengthy accounts about the plans for "Fatima Week" and the motorcade. As a result, thousands lined the sidewalks of the larger towns, while hundreds were assembled in little groups at the crossroads joining the highway, just to get a glimpse of the famous statue. It was quite a sight to watch the people, including many, many children, turn their heads slowly in a semicircle, while they gazed in reverence as the float bearing the image of Our Lady drew near, then moved away from them. In one town (90% non-

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Catholic), most of the men stood in respectful silence with their heads bared, while the church bells pealed in the background. In another, several people knelt and blessed themselves; while down in a field a farmer pulled his team of horses to a halt and took off his hat—all out of respect to the Mother of God.

Several stops were made along the route to allow additional cars to join the caravan. Each new group bore windshield stickers identifying their town and informing the public about "Fatima Week." On the backs of the stickers, facing the riders, was this message: "The occupants of this car are asked to offer at least one Rosary on the

Following a lead car, which Part of the 800-car motorcade (which stretched out 10 miles) escorting the bore a huge sign inviting all to "Pilgrim Virgin" to St. Meinrad's, Saturday afternoon, August 14th.



way to St. Meinrad's in answer to Our Lady's requests at Fatima." Soon there were more than 800 cars in the motorcade, and when the first entered the Abbey grounds, the last was still over 10 miles away.

ABBOT IGNATIUS CROWNS STATUE

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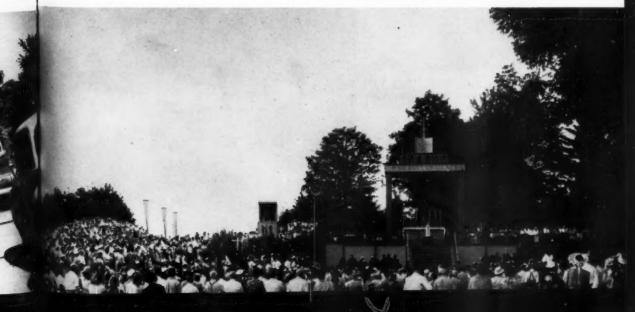
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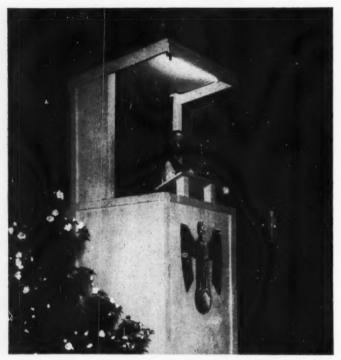
Upon its arrival at St. Meinrad's, the "Pilgrim Virgin" was carried in procession by a group of monks to a magnificent outdoor altar—modeled after the great altar and baldachin of Bernini in St. Peter's Basilica in Rome. There, before a crowd of more than 5000 people, Abbot Ignatius crowned the statue, formally opening "Fatima Week." In his address of welcome, he told his audience, "Almighty God permitted His Blessed Mother to come down to earth at Fatima because, today more than ever, the world is in need of a Mother." The statue was then taken to the Abbey Church for Pontifical Vespers, and for veneration.

That evening the first of the special Marian Hours was conducted outdoors, on what turned out to be a pleasantly cool summer night. So that all could see, the "Pilgrim Virgin" was placed atop a high pedestal overlooking the great altar, and the little white image of Our Lady seemed especially radiant as it was bathed in light. Against a setting so strikingly beautiful that it held one entranced, the keynote message for "Fatima Week" was delivered—by Rt. Rev. Msgr. William C.

Abbot Ignatius Esser, O. S. B., Abbot of St. Meinrad's Abbey, crowns the "Pilgrim Virgin" and then ascends the pulpit to welcome the first pilgrims attending the opening of "Fatima Week."







Rt. Rev. Msgr. William C. McGrath, P.A., traveling with the pilgrimage, delivers the keynote sermon, during the Marian Hour Saturday evening.

McGrath, P.A., of the Scarboro Foreign Mission Society, Toronto, Canada, who has been with the pilgrimage from its beginning in October, 1947. Referring to Our Lady's requests at Fatima, Monsignor McGrath told the assembled throng of more than 3000, "This may indeed be the last call for peace on earth in our generation; the last loving appeal of a Mother's heart to a world that has turned its back on God, her Son. If it be heard, Russia will be converted and there will be peace. If not, the errors of Communism will spread throughout the entire world, and the Mother of God did not exclude the United States of America."

Following Solemn Benediction of the Blessed Sacrament at the outdoor altar, the day's services concluded with the Monks singing Compline while the people venerated the statue.

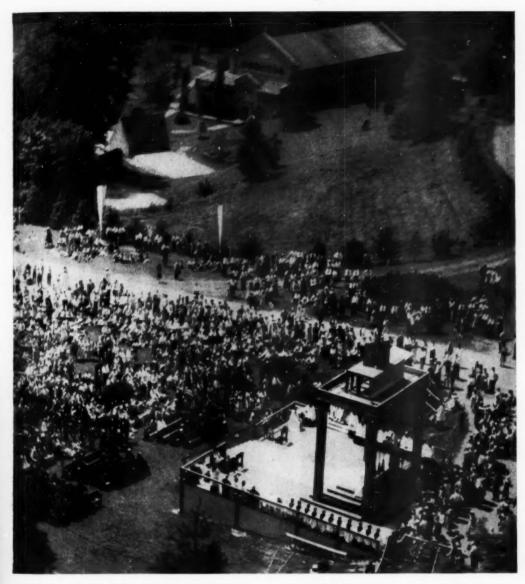
PILGRIMS ARRIVE FROM ALL OVER THE U. S.

On Sunday, August 15th, from the time the Abbey bells began ringing for Matins at 3:45 A.M. until Compline had been sung that night, more than 25,000 pilgrims from surrounding and distant states had flocked to St. Meinrad's. Starting at 4:00 A.M., Communion Masses were offered every half hour in the Abbey Church. By the time Abbot Ignatius stood at the foot of the outdoor altar to begin Pontifical Mass at 10:00 A.M., over 4000 persons had gathered for the service. Included among them were visitors from California, New York. Florida, Kansas, Massachusetts, Canada, New Mexico, and many other faraway places.

Throughout the day new crowds continued to come and go. It was reported

Mounting the steps of the outdoor altar for the crowning of the "Pilgrim Virgin."





Aerial view of the throng attending Pontifical Mass at the magnificent outdoor altar, Sunday morning, August 15th, feast of the Assumption of the Blessed Virgin Mary. More than 25,000 persons from all over the United States visited the Abbey that day.

that every available bus within a radius of 100 miles had been chartered for "Fatima Week," and that nearly 100 busloads arrived Sunday from Evansville, Indiana, alone. At one time more than 85 buses of all descriptions were lined up on the parking field. In spite of the great crowds, there was no confusion or disorder. Starting at 1:00 P.M.,

Marian Hours were scheduled for parishes from the different cities and surrounding towns. Two parishes were assigned to each hour. The pastors accompanied the pilgrims, and one led the Rosary, while the other preached the sermon. This continued through the afternoon hours, interrupted only by Vespers at 5:00 P.M. For the thousands outside,

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Bishop Henry J. Grimmelsman of Evansville, Indiana, receives Holy Communion during the Pontifical Mass he celebrated Monday morning.

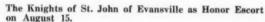
who could not get into the Church, the Sermon and the Rosary were carried over loudspeakers.

At 7:00 P.M., Knights of St. John from Evansville carried the "Pilgrim Virgin" to the outdoor altar for the evening Marian Hour, which was attended by more than 7000 persons. Bishop Henry J. Grimmelsman of Evansville, Indiana, preached the sermon, on "World Crisis—Communism" and the service closed with Solemn Benediction.

The same schedule of ceremonies was observed throughout the week, starting with Communion Masses every half hour in the Abbey Church from 4:00 A.M. to 9:30 A.M.; Pontifical Mass outdoors at 10:00 A.M.; late Communion Mass at Noon; Marian Hours in the Church for different parishes every hour from 1:00 P.M. to 6:00 P.M., except for Vespers at 5:00 o'clock; Marian Hour at the outdoor altar each evening at 7:00 P.M.; with Compline and veneration of the statue closing the activities for the day. Wherever the services were conducted, there the "Pilgrim Virgin" was enthroned.

VARIOUS BISHOPS OFFICIATE AT SERVICES

Each day, a different member of the hierarchy celebrated Pontifical Mass, with Abbot Ignatius officiating Sunday, August 15th; Bishop Henry Grimmelsman of Evansville, Indiana, Monday; Bishop John Bennett of Lafayette, Indiana, Tuesday; Abbot Gerald Benkert, O. S. B.; of Marmion Abbey, Illinois, Wednesday; Archbishop Joseph E. Ritter of St. Louis, Missouri, Thursday; and









Some of the thousands of people who knelt on rough asphalt pavement, unmindful of nylons and creases in trousers to receive the Benediction of the Blessed Sacrament during an evening Marian Hour.

Archbishop Paul C. Schulte of Indianapolis, Indiana, Friday, the final day. The principal services were the Pontifical Masses and the evening Marian Hours. For these a truly excellent series of talks was arranged. Listed in the order they were delivered during "Fatima Week" are the various sermons, and the speakers who delivered them:

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"The Message of Fatima"—keynote address by Monsignor William C. McGrath.

"Our Lady's Solicitude"—by Monsignor Henry F. Dugan, Chancellor of the Indianapolis, Indiana Archdiocese.

"World Crisis—Communism"—by Bishop Henry J. Grimmelsman of Evansville, Indiana.

"Selfishness (Nationalism vs. Mystical Body of Christ)"—by Rev. John A. McEvoy, S.J. of West Baden University, West Baden, Indiana.

"Sin and Unbelief Today"—by Bishop John G. Bennett of Lafayette, Indiana.

"Consecration to the Immaculate Heart of Mary"
—by Rev. Michael A. Chapman, Chaplain of
Mercy Hospital, Elwood, Indiana.

"The Rosary in History"—prepared by Bishop John F. Noll of Fort Wayne, Indiana, and delivered by Monsignor John A. Dapp, Rector of Cathedral of the Immaculate Conception, Fort Wayne, Indiana.

"The Children of Fatima and Their Trials"—by Very Rev. Peter A. Resch, S. M., Provincial of the St. Louis, Missouri Province of Marianist Fathers.

"Sacrifice for Sinners"—by Rev. Michael Benedict, Priest of the Diocese of Lafayette, Louisiana, accompanying the "Pilgrim Virgin" tour.





Picturesque color guard of World War Veterans of the American Legion Post of St. Meinrad. There are 134 members in this Post.



"The Sick and Reparation"—by Monsignor William C. McGrath.

"The Value of Suffering"—by Rev. Raymond Treece, Associate Editor of the Louisville Record, official newspaper of the Louisville, Kentucky Archdiocese.

"The Marian Age (St. Grignon de Montfort)"—by Rev. Jerome Palmer, O.S.B. Editor of *The Grail*, published by St. Meinrad's Abbey.

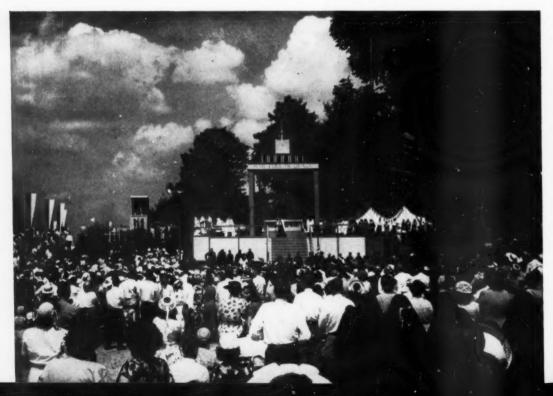
In addition to the above, there were 25 other very timely sermons, preached during the Parish Marian Hour devotions each afternoon by visiting pastors.

40,000 ATTEND BLESSING OF THE SICK CEREMONIES

The climax to "Fatima Week" came

Bishop John Bennett of Lafayette, Indiana, incenses the great altar during his Pontifical Mass, Tuesday.

One of the tremendous crowds attending a service at the great altar. The altar and baldachin is modeled after the one by Bernini in St. Peter's Basilica in Rome. It was constructed by Monks and employees of St. Meinrad's Abbey.





Abbot Gerald Benkert, O.S.B., of Marmion Abbey, Aurora, Illinois, raises the Chalice during elevation of Pontifical Mass, Wednesday.

the Pontifical Mass, by which time more than 5000 persons had gathered. Without stopping for breakfast, Father Abbot attended this service. In the afternoon, at 3:00 P.M., another ceremony for the sick was held, with the Abbot again bestowing the individual blessing on as many as possible-traveling around most of the grounds to reach all, including many who could not leave their cars or ambulances. For this afternoon service about 15,000 people were on the grounds.

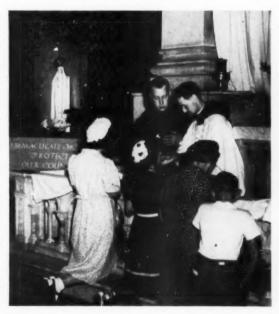
The greatest crowd of the entire week, some 20,000 persons, attended the Marian Hour that evening. Since there were far more sick than had been anticipated, after this service was concluded, the private blessing of the infirm was resumed by the Abbot until all had received his benediction.

Thursday, August 19th. On that day, more than 40,000 pilgrims (conservative estimate by State Police and Abbey officials) literally jammed the Abbey grounds. Included among them were more than 3000 invalids and sick persons, many who had come from great distances, to receive the special blessing from Abbot Ignatius. Long before the sun was in the sky many of the sick were on their way to the Abbey, some from Indianapolis and other cities more than 100 miles away, and one invalid from Kansas. By the time the special Mass for the infirm began at the outdoor altar at 7:00 A.M., some 3000 patients, attendants and spectators were on hand.

After Abbot Ignatius had celebrated the low Mass, he began the individual blessing of the sick according to the liturgy, including the laying on of hands. Because there was such a vast throng, this blessing continued almost until the moment of

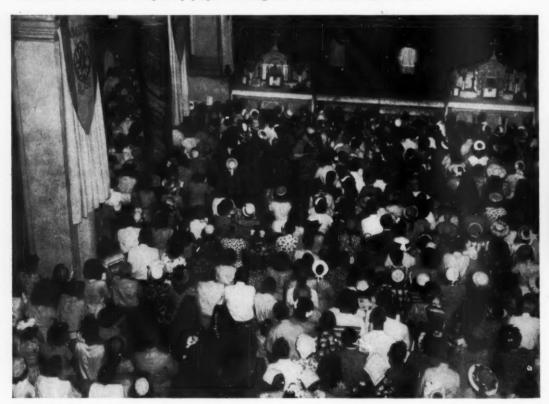
Under the loving gaze of the "Pilgrim Virgin" thousands received Holy Communion during the early

morning Masses in the Abbey Church.





Looking from the main altar, a view of the Abbey Church, showing the pews, aisles, galleries, and even the Monks' choir stalls occupied by people attending one of the Parish Marian Hours.



The Abbey Church is jammed with people waiting to venerate the beautiful image of Our Lady, which can be seen in the upper left corner of the picture.



and how the sick, by their spirit of resignation and sacrifice, were doing more to bring about lasting peace than were all the leaders and statesmen and politicians of the world.

"FATIMA WEEK" COMES TO A CLOSE

The final services for "Fatima Week" were in the nature of an anticlimax. Approximately 3000 pilgrims attended the Pontifical Mass, celebrated by Archbishop Schulte of Indianapolis, Friday Morning, August 20th. During the Mass, Rev. Jerome Palmer, O.S.B., Editor of *The Grail*, recounted the amazing events of the past week, which had far exceeded the most optimistic estimates of all concerned. In his sermon he pointed out the fact that what had been witnessed the past few days was but



Probably the most remakable aspect of these blessings is that the sick did not come looking for cures, although there undoubtedly were many of the idly curious spectators there for that purpose. As for the invalids, they came to take advantage of this wonderful opportunity for grace that they might better be able to bear their sufferings in resignation to the Will of God. They came too, to learn how they could offer their pain and trials and crosses as special sacrifices in reparation, as requested by Our Lady of Fatima. Most of the sermons that day pointed out the value of suffering,







Abbot Ignatius distributes Holy Communion to the invalids during the early Mass, Thursday, August 19th. The crowd of more than 3000 looks on in reverence.

a very small part of the many extraordinary wonders being worked by the Blessed Virgin—in this, the *Age of Mary;* the age spoken of nearly 300 years ago by St. Grignon de Montfort in his great book, "True Devotion to the Blessed Virgin Mary."

After the Mass, the "Pilgrim Virgin" statue, which had been the beautiful instrument that brought so many thousands to one spot to honor Our Lady of Fatima, was removed from its place overlooking the

Our Lord is taken to a crippled woman on a litter.



And to a woman unable to move from her car.

great altar, and carried into the Abbey Church. There, for the last time, the faithful were given the opportunity of venerating the famed image, by touching their rosaries and other religious articles to its feet.

October



The "Pilgrim Virgin" is carried by ex-servicemen, to be venerated by the sick. In the foreground, Abbot Ignatius prepares to begin the individual blessings. A man and wife present their two crippled children for the special blessing by Father Abbot, while third child looks on.

A woman in wheelchair reaches forward to touch the dazzling white image of Our Lady of Fatima.





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At Mass on Thursday, Knights of Columbus of Washington formed the Honor Guard. A little sick girl touches her Rosary to the feet of Mary. A mother lays her sick baby at the foot of the "Pilgrim Virgin."

At 1:00 P.M., the statue of the Blessed Mother was lifted from its special throne in the Church, onto the shoulders of four Benedictine priests. Slowly, and it seemed, sadly, two long rows of Monks moved in solemn procession down the center aisle. For the last time they were escorting Our

Lady's famous image, which they had come to know and love so well during its truly memorable stay at St. Meinrad's. Surely, they could hold back the clock just a little in order to make this precious moment last as long as possible? No, it could not be done, for soon all had crossed the threshold leading from the Abbey Church, and "Fatima Week" was over—but not quite!

HIGHLIGHTS OF "FATIMA WEEK"

The success of "Fatima Week" was due, not so much to the presence of visiting prelates and dignitaries, the beautiful altar and settings, or the wonderful ceremonies; as it was to the amazing spirit of sacrifice and cooperation displayed by the many thousands of people who came to St. Meinrad's Abbey. The story of "Fatima Week" is the story of; the lady who traveled three days and nights by bus from San Diego,

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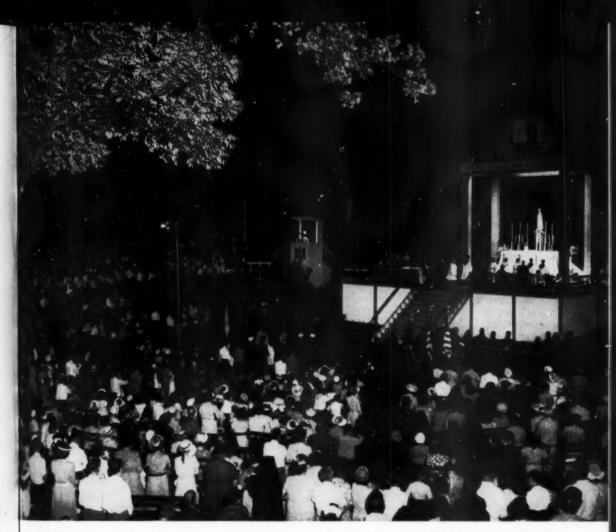
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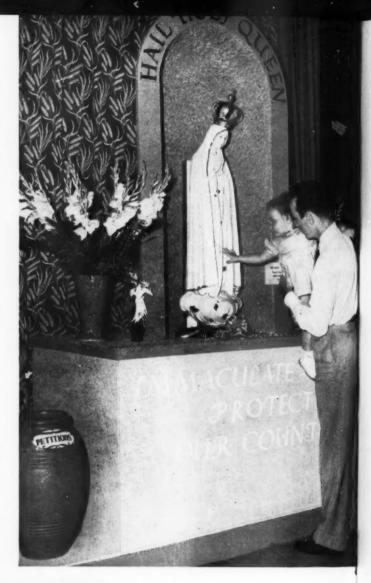




A small portion of the 20,000 persons praying the Rosary during the Marian Hour Thursday evening. Throughout the entire day some 40,000 pilgrims were on the grounds, with 15,000 present for the afternoon blessing of the sick.

California . . . the thousands of visitors from practically every state in the Union who either planned their vacations, or made special trips so that they could attend the services at St. Meinrad...the thousands who, night after night, slept in their cars or on the grass. Since most cars came well filled, the people took turns, some sleeping while the others walked around or prayed ... the people of St. Meinrad and surrounding communities, who set up in their houses every bed they could get, to provide accommodations for the weary travelers ... the man who set up 17 beds in his house, and one night, after all were occupied, answered a knock at the door to find a mother and her child seeking accommodations—so the man and his wife, not having the heart to turn the strangers away, gave up their beds, went out and slept in their car...the employees of St. Meinrad's Abbey who worked hard all hours of the day and night, and refused to accept any bonus for their labors...the woman from Nebraska who wired three orchids to be placed at the feet of the "Pilgrim Virgin"... the doctor from Illinois who on Sunday, August 15th, flew to Huntingburg, Indiana, because he could not land at St. Meinrad's, grabbed a small plane which he landed in a cornfield not far from the Abbey, then hiked nearly a mile over fields just to be on time for his organization's Marian Hour that afternoon...the 1200 pilgrims (more than one-fourth the total population) who made a special pilgrimage from Loogootee, Indiana, some 47 miles away-with all the business establishments closing

to make this possible...the people who had planned on sleeping in their car, but gave it up to weary arrivals from St. Louis-while they spent the night in prayer...the hundreds of local residents who were waiting at the church door each morning at 3:30 in order to allow more room at the later services for the people who had come from afar . . . the people from Evansville (50 miles away) and beyond who came to Communion each morning, then returned to work in their own cities . . . the non-Catholic town nearby, which experienced the greatest traffic flow in its history -so the city council met and passed a special resolution waiving the entire week, in order to help those traveling to St. Meinrad . . . the busloads of people from Terre Haute, Indiana (147 miles away), who fasted until noon that they might receive Holy Communion-and said Rosary after Rosary on the way in answer to Our Lady's request ... the woman from New York who had been away from the Sacraments for 18 years, had sent in a petition for the grace to return, had received the grace, and made her peace with God during "Fatima Week" . . . the hundreds of thousands of Rosaries offered by pilgrims enroute to St. Meinrad's . . . the marvelous cooperation of the Indiana State Highway Department in putting into first class conditions every road within





many miles of St. Meinrad—while the State Police Department personally directed the great flow of traffic for the week...the long streams of buses that jammed all highways leading to the Abbey...the man with the heart condition, who taxied from Indianapolis (over 150 miles away) at the cost of \$50.00 that he might receive the special blessing of Father Abbot...the ambulance company in Evansville which loaned its conveyances free to those invalids wanting to attend the blessing of the sick ceremony...and, of course, the woman from Iowa who had

just enough money to reach St. Meinrad, but came anyway because she wanted so badly to see the "Pilgrim Virgin" and she knew the Blessed Mother would take care of her. Sure enough, local citizens provided her with food and accommodations, and when it came time for her to depart, a ride was waiting to take her home—to her door.

In addition, there was the woman in Kentucky who could not sleep at night, worrying about the many people in her town who wanted to go to St. Meinrad, but had no way of getting there. Finally, she obtained a bus, and a large group made an all-day pilgrimage to the Abbey. On the return trip, one man, visibly moved by all he had seen, stated that he would not have given up his seat on the bus for \$100.00.

The pilgrims were not the only ones who made great sacrifices. Twenty-eight priests were on hand to hear Confessions, including 4 Secular priests from the Archdioceses of Indianapolis and Louisville, 12 Benedictines from the Monastery, 1 Dominican, 2 Franciscans, 1 Capuchin, 1 Servite, 2 Jesuits, 1 Passionist, 2 Redemptorists, and 2 Marianists. The Religious Order priests, other than the Benedictines, had come from distant cities at the invitation of Father Abbot, some being there from Chicago, St. Louis, Pittsburgh, and Cincinnati. At times the confessionals were so busy that some of the priests went for hours without any break, other than a few moments to stretch and get a breath of air. On Thursday, particularly, several of the Confessors sacrificed their lunch in order to take care of the many penitents.

Most of the factories and offices in Jasper, Indiana (28 miles away), were closed on Thursday thus permitting their workers to attend the scheduled Marian Hours. As a result, the greater part of the town's population of over 5000, helped to swell the enormous crowds that gathered at the Abbey grounds on Thursday, August 19th.

Each day a different organization served as a guard of honor in escorting the "Pilgrim Virgin" to and from the outdoor altar for the Pontifical Masses and the evening Marian Hours. The



Some random shots of pilgrims. Many brought the whole family to seek the blessings of "Fatima Week."



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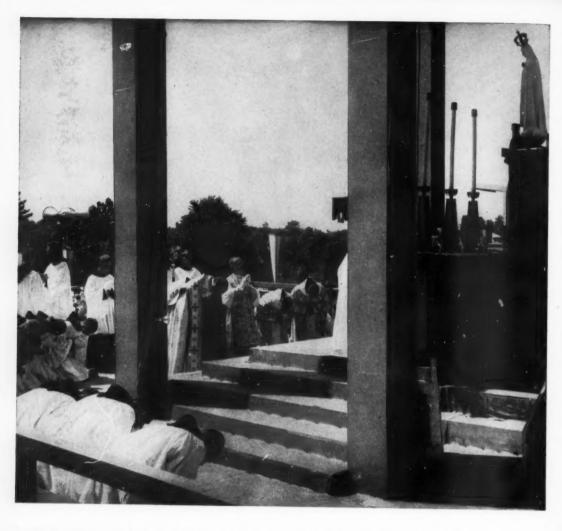
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Before the "Pilgrim Virgin," which has brought so many to St. Meinrad's, Archbishop Joseph Ritter, of St. Louis, Missouri begins Pontifical Mass at the great altar.

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various groups included the American Legion from St. Meinrad, Ferdinand, Santa Claus and Huntingburg; Knights of St. John from Evansville; Veterans of Foreign Wars from Huntingburg; and Knights of Columbus from Evansville, Jasper, New Albany, Washington, Tell City, (all in Indiana) and Louisville, Kentucky.

A First Aid station was set up to care for the sick, and accident cases. On various days, this station was manned by doctors and nurses from St. Joseph Infirmary and SS. Mary & Elizabeth Hospital, Louisville, Ky.; St. Mary's Hospital, Evansville; and St. Vincent's Hospital, Indianapolis.

MORE HIGHLIGHTS

The throngs attending the Parish Marian Hours in the Abbey Church each afternoon grew so large that they filled every available bit of space. including all the galleries and the Monks' choir stalls, and still overflowed onto the steps outside the Church. Thursday, it was impossible to accommodate them, so all Marian Hours were held at the great outdoor altar. Conservative police estimates of the crowds each day are as follows: Saturday, 8000; Sunday, 25,000; Monday, a "washday" crowd of 12,000; Tuesday, 20,000; Wednesday, 17,000; Thursday, 40,000; and Friday, 3,000.

It seemed that everybody had a camera, anxious to get a picture of the "Pilgrim Virgin." Along the route of the motorcade, and for all the services, there was a continuous flashing of blubs and clicking of shutters and lenses. The movie camera fans also were there in great numbers. Farmers even stopped their work in the fields, and ran to the highway, cameras in hand, to snap a picture of the famous statue as it passed by.

Nobody was stranded at the Abbey for lack of transportation. The Monks operated an Information Booth on the grounds, and whenever anyone missed a bus or had no way of getting home, this fact would be announced over the loudspeakers. Within minutes there



A little girl brings back the pop bottles.



Some weary men lay down to rest.



The Fatima Literature stand where a special inexpensive edition of "The Children of Fatima" was sold.



A young monk doffs his black habit for white Traffic Guide uniform.





would be dozens of offers of rides—regardless of how far the distance might be.

Practically every hour of the day saw great crowds milling about the "Fatima Literature" booth, anxious to obtain material they could bring home in order to spread the message of Our Lady of Fatima among their families and friends.

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A non-Catholic shut-in in Terre Haute prayed the entire week that there might be good weather for all the services, and that everyone would arrive safely. It would seem that the Blessed Mother was particularly solicitous for her children in these regards, for the weather truly was ideal, and outside of a few scraped fenders and tires, there were no automobile accidents of any consequence to report. On different days rain fell in several of the surrounding communities, but not at St. Meinrad. Wednesday evening, ominous looking clouds, accompanied by a strong wind, approached the Abbey during the Marian Hour. Spectacular flashes of lightning lit the sky, but not one person in the crowd of more than 5000 made any move for shelter. Within two miles of the Abbey the storm veered to the East. Late that night, after all had gone home, a violent wind-storm, bearing some rain, swept over the grounds. Several tall galvanized steel pipes (11/2" diameter) were bent flat to the ground, but, strangely, the banners fastened to them were not even torn. It sounded as though Satan was furious at the wonderful success of "Fatima Week" and was trying to blow everything apart. However, in an hour the winds abated, and morning revealed that no real damage had been done.

HUMOROUS INCIDENTS

"Fatima Week" was not without its lighter moments, the Information Booth being a focal point for many of them. Several women came to report rather sheepishly, "I've lost my husband." The reverse situation also was true. One elderly woman stated she had been misplaced by her four children.

A young girl of about thirteen scarcely could hold back her tears. With a little coaxing the priests discovered the reason. The day before, her little brother had been lost, and had been separated from his parents for quite some time because the

October

announcer had much difficulty trying to pronounce the lad's long and complicated last name. Now, the big sister was in the same situation—for she too was lost.

The Monks took good care of everybody, including a little boy who fell in one of the fish ponds. They comforted and consoled the tot (probably with ice cream and "pop"), and provided him with a change of clothing while his dried.

One woman offered to provide transportation to anyone wanting to go to Louisville (over 70 miles away). Several persons accepted, and then declined the ride—upon learning that the conveyance was a motor-cycle.

UNFORGETTABLE SCENES AND MEMORIES

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For practically all who were there, "Fatima Week" at St. Meinrad, undoubtedly, will be remembered as "the experience of a lifetime." Who can forget the solemn processions by the Monks each morning and evening, as they escorted the "Pilgrim Virgin," either to the great altar or to the Abbey Church; the ringing of the Abbey bells, which could be heard for miles around, as they announced the beginning of the principal services each day; the inspiring sight of thousands of people trudging up one hillside from a distant parking lot, and over the hilltop from another, as they converged in great numbers in front of

Solemn Vespers and Compline; Father Abbot leading the Rosary each night from the pulpit, his voice revealing the joy in his heart because of what he was witnessing; the enchantingly beautiful sight of the great altar, lit up at night by candles and spotlights—the center of all eyes, of course, being the dazzling white image of Our Lady, standing majestically, yet humbly, overlooking everything from its resting place atop the tabernacle; the thousands of voices raised in familiar hymns to Our Lady, especially "On this Day, O Beautiful Mother," and "Mother Dearest, Mother Fairest;"

the people joining in the Angelus each evening; the man pushing a baby-stroller with one hand and telling his beads with the other—a scene which typifies more than anything else the true spirit of "Fatima Week;" the very excellent quality of the many sermons; the magnificent spectacle of thousands upon thousands of persons kneeling on rough asphalt, unmindful of nylons or creases in trousers, as they recited the Rosary, or blessed themselves when the Monstrance was raised during Benediction of the Blessed Sacrament; the equally amazing sight of additional thousands sitting or standing patiently in the blazing sun as they listened to the

various sermons; and the inner sense of satisfaction, that came upon hearing over the public address system, that someone who had needed transportation or aid, had been cared for.

been cared for.

Most of all, who can forget the almost incredible fact, that in spite of the tremendous throngs (totalling more than 120,000), not a single beer can or liquor bottle was found on the grounds during the entire week; that, with but one exception, every woman was modestly dressed; that these thousands of people, in all sincerity, had come to St. Meinrad, not to play—but to pray.

Although "Fatima Week" has come to a close, its spiritual impact will be felt throughout the world for many months to come. There

can be no doubt that the countless prayers and sacrifices offered during that time were most pleasing to Almighty God and His Blessed Mother. And Mary, through the goodness and mercy of her Immaculate Heart, has sanctioned the Paternal Apostolic Blessing and pledge of the Holy Father. In her own kind and loving manner, she has seen fit to shower down "abundant divine graces and heavenly favors" upon Their Excellencies, the Clergy, the Religious, the Faithful—especially the sick—and upon all who, in any way, participated in "Fatima Week" at St. Meinrad's.

GUARDS OF HONOR

Saturday Evening, August 14 The St. Meinrad American Legion Sunday Morning, August 15 The Knights of St. John of Evansville Sunday Evening, August 15 The Knights of Columbus of Evansville Monday Morning, August 16 The Catholic Legionnaires of Evans-Monday Evening, August 16
The American Legion of Ferdinand Tuesday Morning, August 17 The Knights of Columbus of Jasper Tuesday Evening, August 17 Members of V. F. W., an Members of V. F. W., and Legion of Huntingburg and American Wednesday Morning, August 18
The St. Meinrad American Legion Wednesday Evening, August 18
The Knights of Columbus of New Albany Thursday Morning, August 19
The Knights of Columbus of Wash-

ington
Thursday Afternoon, August 19
The American Legion of Santa Claus
Thursday Evening, August 19
The Knights of Columbus of Lousville

The Knights of Columbus of Lousville Friday Morning, August 20 The Knights of Columbus of Tell City



This lad seems to be asking a serious question at the Information headquarters.

Although most of the pictures were taken by monks assigned to do this, we have used some with the kind permission of THE INDIANAPOLIS STAR, and LOUISVILLE COURIER and TIMES. We publicly thank the members of the Press and Radio for their generous help in preparing the public for this Week of Prayers for Peace.

Especially to the staffs of the EVANSVILLE papers, THE COURIER, THE PRESS, and THE SUNDAY COURIER-PRESS are our thanks due. Also we wish to thank THE INDIANAPOLIS TIMES and THE INDIANAPOLIS NEWS.

Between services the pilgrims crowded around the lunch stands and then hurried back to the Marian Hours.



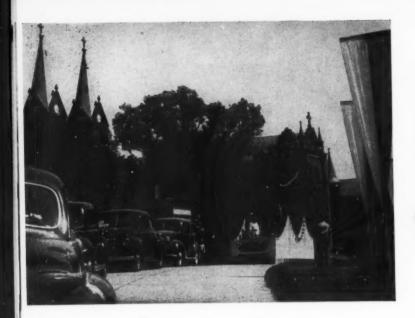


for



Archbishop Paul C. Schulte of Indianapolis, Indiana, washes his hands during the Pontifical Mass that brought "Fatima Week" to a close.

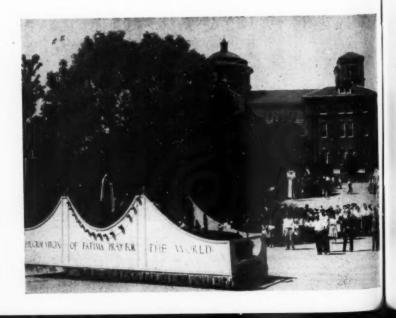




Farewell to St. Meinrad



Welcome to Ferdinand





At the Fatima Shrine on the Convent gronds, Abbot Ignatius crowns...

A LL during "Fatima Week" at St. Meinrad's, the Benedictine Sisters from Immaculate Conception Convent, Ferdinand, Indiana, were gathering ideas and making plans of their own—for that week-end they were to honor the "Pilgrim Virgin." So when the statue was carried from the Abbey Church, it was placed atop the same float which had brought it to St. Meinrad's a week earlier. The three children were present also. Then, accompanied by more than 100 cars, the pilgrimage party moved on to Ferdinand, some 9 miles away.

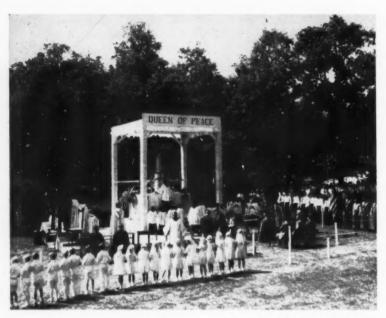
Upon arrival, the statue was carried in procession to the Shrine of Our Lady of Fatima on the campus

grounds. There, in the name of the Sisters, Abbot Ignatius welcomed and crowned the lovely image of Our Lady, and "Fatima Week-end" had begun. Not to be outdone by the Monks, the Benedictine Sisters also had prepared a beautiful outdoor altar, and had arranged an elaborate schedule of services, including Pontifical Mass and the evening Marian Hours. On a smaller scale, "Fatima Week-end" at Ferdinand was merely a continuation of "Fatima Week" at St. Meinrad's. During the two days the statue was enthroned at Immaculate Conception Convent, more than 10,000 persons thronged to Ferdinand, a little town of about 1000 population. Included among the pilgrims were two Sisters of Charity and their friends from Cleveland, Ohio (over 400 miles away), and a family from Miami, Florida, who had come too late for the services at St. Meinrad's.

... and welcomes the "Pilgrim Virgin" in the name of the Benedictine Sisters.



THE GRAIL



The "Pilgrim Virgin" stands atop the altar upon which will be sacrificed the Prince of Peace. Through her lovely image, the Queen of Peace invites all to come and receive and know and love and serve Our Lord, that He might grant peace to them and to the world.

Archdiocese of Indianapolis. They knew too, that everywhere in the world on this day, dioceses, parishes, organizations, institutions, and individuals were either consecrating themselves, or were renewing their consecration to the Immaculate Heart of Mary, as suggested by the Holy Father. Above all, they knew that when enough people are living this consecration to Our Lady, by fulfilling her requests of reparation, the Rosary, the Five First Saturdays, then Russia will be converted and there will be peace.



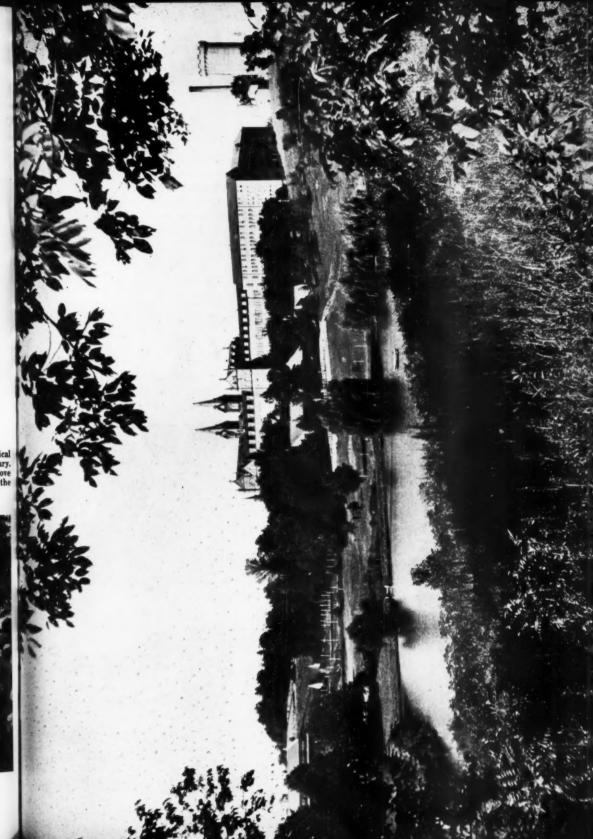




Appropriately enough, wonderful manifestations love and sacrifice, honoring Our Lady of Fatima, that had taken place in the hills of Southern Indiana the past eight days, came to a close Sunday, August 22nd—the feast of the Immaculate Heart of Mary, More than 2000 persons joined with Abbot Ignatius, celebrating the Pontifical Mass that morning in offering themselves in consecration to the Immaculate Heart of Mary. As the people recited the words of this personal consecration, they knew that similar phrases were being spoken by thousands of lips in every Catholic Church throughout the More than 2000 pilgrims gathered around the hillsides to assist at the Pontifical Mass, Sunday morning, August 22nd, Feast of the Immaculate Heart of Mary. This ceremony brought to a close the many wonderful demonstrations of love and sacrifice in honor of Our Lady of Fatima, that had taken place in the hills of Southern Indiana, the past eight days.



THE GRAIL



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For Our Land and Our Lady

Dominating the site of the outdoor services at Fatima Week, the Stars and Stripes and the special "Mary" flag crystallize in one symbol the spirit and prayer of the thousands who came asking the Mother of God to shower the blessing of Peace on our Country. The "Mary" flag, made by the monks of the Abbey, is white with a circular blue field in the center. A large white "M" is mounted on the blue field.

A young monk dons the white uniform of the traffic guide to assist pilgrims at the parking lots. Early and late arrivals at the Abbey found these smiling, white-helmeted monks waving, and pointing cars and buses into their parking places.



Indiana State Police were on hand each day to direct the many hundreds of automobiles and buses that streamed into the four large parking lots. Their advice and assistance were invaluable in planning and later in smoothing out the problems as they developed.



"This way please...."

License plates from many states bore witness to the universal appeal of the message of Fatima. Many, coming long distances, were content to sleep in their cars all night.



Many States . . . Far and Near

Parked in rows on the long sloping hillsides, the cars cut strange patterns in the air view as they follow the contour of the hill.





"Information, please!"

The Information Booth was the hub around which the "business" of Fatima Week revolved. From early morning till late at night questions were answered, lost articles returned, and countless other good turns rendered.

The only possibility of contacting anyone in the huge crowds was through the "P. A." system and the kindness of the Fathers and young monks on duty at the Information Booth.



"Please come to the Information booth."



Fatima Literature

The story of Fatima in book and pamphlet form, Fatima prayer leaflets, holy cards, Consecration to the Immaculate Heart of Mary could all be had at the literature stand, the only concession on the grounds.



"Gee . . . That's good!"

Fatima Week was blessed with six beautiful, sunny August days. It had been the fervent prayer of all that the fine weather would hold. It did, but so did the heat. Thus the extra drinking fountains were a welcome sight to many thirsty pilgrims. Though it was hot in the packed Abbey Church where the Marian Hours were conducted, and though most of the pilgrims had to stand in the noon-day sun at the outdoor Pontifical Masses for almost two hours, there was little complaining of sun and heat. It was the spirit of pilgrimage.



Ice Water . . . On Tap

A special pipe line and seven drinking fountains, supplied with cold water, came as a blessing to the thirsty thousands who spent most of the day in the scorching August sun.



Seminarians Serve

More than 100 students of the Major and Minor Seminaries returned for the Week to man the three lunch stands. The sacrifices in time and energy they offered Our Lady in their hectic all day rush to serve her pilgrims must have been pleasing to her.

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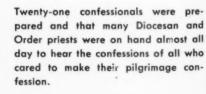


"Bless me, Father..."

There were twelve confessionals on the first floor of the main building and nine in the Abbey Church and Crypt under the Church. Many pilgrims, in the true spirit of penance and reparation asked by Cur Lady at Fatima, availed themselves of the opportunity and began their change of life, the object of any pilgrimage, by a good confession. The six days of Fatima Week were days of special graces for many. The miracle of grace worked in a confessional may not be so startling as a miraculous cure, but it is none the less real.

The heroic efforts of the organists who played ... and played for hours on end at the many Marian Hours and the outdoor services are another jewel in the crown of sacrifices offered to Our Lady at Fatima Week.





"O Mart To Love Thee"

"Cleanse me, Lord!!"

Part of It

Each evening the monks went over the grounds, cleaning up, putting away for the night the benches and chairs, and in general preparing for another day of celebration in honor of Our Lady. The next morning, early arrivals found them adjusting the 33 twenty-foot blue and white banners that lined the main approach to the Abbey. Benches and chairs had to be arranged anew for the 10:00 o'clock Pontifical Mass. It was all part of the happy spirit of cooperation that spelled success for Fatima Week.



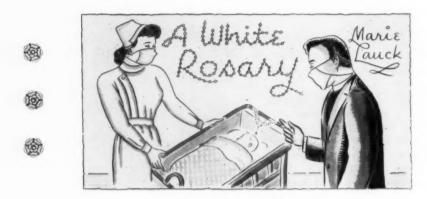
Banners Go Up





Smiling . . . Happy Monks





FATHER CULL paused at one of the cribs in which slept a tiny red infant. A white rosary hung over the baby's head.

"A good idea!" exclaimed the priest. "If we can't have a Catholic hospital, at least some one knows how to identify our own. If anything should appear to be going wrong with this infant, it will be baptized immediately! You understand that, don't you, nurse?"

The good Father added that last phrase a bit quizzically. For the nurse, evidently non-Catholic, had but casually heeded his remarks.

"I don't rightly know why it's there, Father," she finally answered. "The young man—the baby's father—insisted that it hang over the baby's head. And we were not to lost it—the rosary, I mean. Downright superstitious about it..."

"Superstitious!" And Father Cull then and there launched into one of his best instructional sermons.

The ivory rosary, dull in hue as becomes an old and treasured object, added no word to the sermon. Though it could have ...

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Sirens had shrieked and the cars came to ear-splitting standstills as the crowd converged and a priest hurried through. The truck driver wrung his great hands. "Honest, she walked right into my path. She was looking at the ground. Like she was looking for something. She was looking at the ground ..." Pathetically, the great man epitomized helplessness, his grief naked

before the gaping brassy crowd. His great voice was a dirge, a mournful keening as it rose and fell: "she was looking for something ... she was looking at the ground... looking for something ..."

It was a little old woman, gasping and crying, her mangled limbs kindly hidden by volumes of shiny black skirts.

"My mitten! My mitten. I've lost it!" she wailed.

The priest tried to soothe old Maggie Smith.

"Don't worry, Maggie, we'll find it ... "

"No, no, Father, I've looked all over—" she paused, sobbed, "—oh, Father, just when I need it! My rosary! My white rosary!" Blood spurted from her lips. "My white rosary" were Maggie Smith's last words.

"She won't be needing her rosary any more," thought the priest. He began the prayers for the dying, and the crowd bowed heads. Some of them removed hats despite the cruel December sleet. The ambulance screamed its swift arrival but the doctors were slower to come for Maggie than the angels...

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Miss Kelly was young and inexperienced and earnest about her job and therefore she had to be extra strict because the children were quick to try the mettle of a new teacher. Therefore the cluster of husky whisperers in the corner received brusk notice of Miss Kelly's disapproval.

"Bob Rush," she announced, "Obviously you are the center of the disturbance back there. You will remain after school." cl

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Bob Rush protested, but the effect was salutary; all the children soon silently faced the room in proper places.

That evening, Miss Kelly felt like a heel when she turned back to the classroom after launching the rest of the fourth grade down the hall. Bob Rush looked lonely and small at his desk. With one finger he was drawing an object slowly across his desk and back.

Miss Kelly tried to recall all the guidance card facts about the boy. He was a little above average in intelligence, a little below normal in obedience, a little below normal in underweight, a little ragged of apparel, a little dirty behind the ears. He had a father who worked nights, an older sister who cared for him and his three younger brothers, for he had no mother. No religious denomination was mentioned, a fact which Miss Kelly recalled with a start as she recognized the object on Bob Rush's desk: a white rosary.

Miss Kelly, whose name also had a Mary in it, was a Catholic.

"Why, Bob, where did you get that?" she inquired.

"I found it this morning. On the sidewalk. In a mitten." He had begun dully, but the boy raised his voice now, tremulously: "Honest, I didn't steal it—"

The exclamation brought home to Miss Kelly that people must often accuse this child of theft.

"Why, Bob, I'm sure you wouldn't dream of such a thing. But Bob, you aren't a Catholic, are you?"

"A-a Catholic?"

"I see you aren't. Well, Catholics honor the rosary because it's usually blessed. On each bead they say the same prayer to the Mother of Jesus..."

"Who is He?"

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Miss Kelly blinked her eyes and cleared her throat, somewhat unnecessarily, before she could go on. She and Bob had spent a very informative hour, and the wide-eyed boy seemed to be lost in a new and lovely world, when suddenly the boy jumped to his feet with,

"Jeez! It's late! I gotta get my newspapers!"

Miss Kelly winched. "I know, Bob. I'm sorry I kept you so long, I hadn't really intended to. But—Bob, when you say Jeez! You are contracting the word, Jesus, and doing Him dishonor..."

"Why, Jee— er, gosh! I never knew it meant anything." He hurried to get his coat, but his feet seemed to grow heavy as he neared the door. He turned, gazing down at the lump of lovely beads in his hand.

"Somebody lost this who must want it back pretty bad," the boy faltered. "I guess you better take it, Miss Kelly. You're a Catholic."

He didn't come back to where she'd been sitting, in a child's seat near Bob Rush's desk. He left the rosary on the teacher's desk. A is Kelly saw Bob flick his hand across his eyes as he ran from the room.

Perhaps it was the only precious thing the child had ever owned. He had been displaying it to the other children when the disturbance caused Miss Kelly to order Bob's "after school" penance. Miss Kelly's walk was ever so slow as she went to her desk and picked up the rosary. It was indeed, precious: old ivory with a hand wrought cross, and the decade beads were carved

into ivory roses. The links were worn where a medal joined the three chain-ends. Someone used this rosary often.

Miss Kelly carried the holy object to the priest who was pastor of the only Catholic Church. She told him Bob Rush's story, displaying the rosary. And the priest's face lit up as though archangels were enlightening him.

"I've puzzled and puzzled," the priest cried, "over Maggie Smith's death. She'd been looking for something—but she couldn't have valued a mitten so highly. She was always lucid, but she seemed confused at the end—about a mitten and a rosary. I understand now! She could say the rosary inside the mitten as she walked along—without making a display of piety!"

The priest told Miss Kelly the story of old Maggie Smith and her last words. She had been "fine folks" in her youth. But she cared for an invalid mother, and finally as it turned out, she had never married. She showered her inheritance on nieces and nephews who, one by one, grew up and left the little community. Maggie made a great deal of her "independence," regardless; she never blamed the younger generation for deserting her. So far no one had appeared to mourn her passing. The parish priest was named in Maggie's meager insurance as beneficiary and so he was arranging for her funeral. A nephew had written that the relatives could not come. The good Father pointed out a paragraph in the typewritten letter: "what she had was not worth carrying away, and so the Church can have her possessions if you feel they are worth moving."

The priest continued, "A dealer tells me her little store of worn furniture is not worth moving. 'tis true; and her house was all mortgage. Yet I hate to see it torn asunder. It could perhaps be renovated—"

Miss Kelly's eyes widened. She had been sent to teach in this little town far from her large and beloved family. And a housing shortagehad a homesick Mary Kelly literally bent-over under the eaves of a narrow garret.

The following Saturday morning. Mary Kelly and Bob Rush were the only mourners at Maggie Smith's funeral. And Bob told Miss Kelly he felt guilty because he wasn't mourning the poor old lady half as much as he was caressing his very own white rosary. The priest had said he was to have the rosary, "for keeps," since the old lady would surely want someone to be praying it, rather than having it buried with her. And so the priest had given Maggie another, to take in her coffin, one that had been found in her little jewel box at home.

Mary Kelly didn't say so, but in her heart she too felt she should be mourning more. Actually she could feel only gratitude and happiness. For Mary Kelly was now paying off old Maggie Smith's mortgage, and in her wildest dreams Miss Kelly had never hoped to possess such a cozy wee house full of yesteryear's glory. Clean and tasteful, the tworoom home would make expensive antique decorators turn green with envy.

"How stupid about the precious things in life were those materialistic relatives of poor old Maggie!" reflected Miss Kelly. Beside her, Bob Rush had thoughts of grandeur, too, but they centered on a cascade of white beads that flowed from hand to hand,—all his own.

The boy's voice trailed Miss Kelly's, as he tried to answer the prayers at the grave. But neither mourned could believe that Maggie Smith was anywhere but in heaven. She had done some very angelic things for them, even in death!

Bob Rush was one of the most frequent visitors to Miss Kelly's new home. He started by shoveling snow for a price, and soon all the neighbors were hiring him, too. He delivered her paper. And come summer vacation, Bob Rush could be found mowing the tiny lawn at top speed. So that afterward he could squat at Miss Kelly's heels while-

1948

she plucked weeds from the garden. Then were spun the tales of grander things than flowers, things linked to earth by rosary chains . . .

But the years sped by and carried the Rush family away to fields, not fairer but more florid for Bob's father's finances. With a large family growing up, a man must have a larger income, which meant a larger town. Bob's father was more interested in the location of factories than that of Churches. At first Bob's heart was broken, and in his early teens, tears wet the hard pillowless mattress as he yearned for the only friend who had discounted poverty and treated him as a dignified human being...

But he lost himself in helping his dad make things better for the younger kids. And soon the only link to his charmed past was the white rosary, ever nestling in his pocket.

Bob Rush was "working steady" before most lads his age. And by the time he was 20, Bob was a man of assurance. He knew a vague inner ache sometimes, but he knew better than to let it show. And he was unutterably proud that "the firm" had chosen him from out of the factory to attend evening University classes, at the firm's expense.

It was here Bob Rush saw the first girl who ever appealed to him. But she didn't see him. On purpose, She smiled graciously-he could not take offense-yet she was cool and commanding. You couldn't just walk up to a girl who was like that and ask for a date tonight. Bob managed to be beside her in class, to be at her elbow in the cafeteria, to sit near her at table. He even carried both his and her tray, sometimes, while she juggled books for both of them. Her laugh was a chiming of bells, her most ordinary words he pondered and repeated, making much of them. Her eyes were blue and always gay. And her name was Mary Murphy. In truth, she reminded Bob Rush of Miss

But though he scraped a semblance of friendship with Mary

Murphy, Bob couldn't get to first base. It seemed dozens of other fellows always had asked her first.

It was only natural that Bob Rush would sooner or later have a run-in with one of these fellows. The occasion was ordinary enough, Mary had dropped something—a glove, a handkerchief, he couldn't remember. Bob flew to pick it up, but so had another fellow. Bob was the faster. He started after Mary. But the other fellow, whom Bob recognized as a frequent escort of Mary's blocked his way.

Bob wasn't pugnacious, but he wasn't a coward. There weren't many blows exchanged. For one thing, Bob was working every day, whereas the other fellow was one of the school's athletes. And so, though Bob may have flung the first blow, Bob and his effects were sprawled all over the hall in nothing flat. And the students were scattering helter-skelter to keep from being brought to the green carpet by the prof who was rushing to the

Bob, as he came gradually to his senses, was bloody but not unhappy. For Mary Murphy was leaning over him.

"Let 'em scatter," he mumbled senselessly, "I'm happy."

"What's the trouble, what's the trouble?" worriedly blustered the prof.

"I—accidentally walked into something," Bob managed, feeling for his teeth. His sensations suggested that all his teeth might be gone.

The hall was cleared now. The prof helped clean up the boy's gory face and ordered him to the infirmary. Mary Murphy was picking things up.

When the prof had gone, Bob turned to see why Mary was still stooping on the floor. He stooped, too.

In her hand was the white rosary. Mary Murphy was gazing at it as though transfixed. On her cheeks slow tears were running.

"What's the matter?" asked Bob Rush.

Mary's eyes looked like stars behind the tears. "Why didn't you tell me?" she faltered. "You weren't at the Newman Club, or at Church, or—but if this is yours, you must be a Catholic—"

Bob Rush felt like another fist had cracked him. This time full on the head. "Is that it?" he gawped, "Why you'd never give me a date?" Then he had a faltering spell, too. "Well, I—I'm really not," he admitted, and added with a rush, "I never knew what to do to become one. I was too young without my dad's permission when I first asked, and then we moved—"

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Neither of them was completing sentences this evening. Mary Murphy grabbed his arm, and the two of them ran down the hall.

Bob Rush and Mary Murphy missed two classes that evening. And they weren't at the infirmary, either. They were with the Newman Club chaplain, telling him Bob's story. And it turned out that Miss Kelly had been a very fine teacher indeed, because it was hardly any time before Bob Rush was a true member of Christ's Mystical Body on earth. And again it was hardly any time before wedding bells were ringing and Mary Murphy was Mary Rush. And once more it seemed hardly any time before...

Father Cull leaned over the tiny red infant and examined the identification. "Parents, Robert Rush and Mary nee Murphy," he read, "Well, Infant Rush, you look very hardy and I'm sure you won't need a rushed baptism, but in case you should, I got that nurse really told, now!"

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And over the infant's head the white rosary swayed.

As Father Cull moved on, he thought a very poetic thing: he thought the sound of the rosary like the bells of heaven would sound, if there were angel bells.

But he was wrong. It was the sound of chains, chiming rosary chains binding heaven and earth.

Between the Lines

H. C. McGINNIS

THIRD PARTY MOVEMENT

Henry Wallace and his Progres- munism in general and Moscow's try to laugh them off. The movement is full of serious possibilities for the nation, especially since it is receiving the full support of Communists and fellow-travelers. For the second time in its history, the American Communist Party is not offering a Presidential candidate. Evidently these people feel they are amply represented by the Progressive Party candidate and hence need not make an offering of their own. In the recent New York City convention of the Communist Party, the speakers were loud and prolific in their praise of Wallace and the Progressives. They left no doubt in the minds of the American people that Wallace is their man for the present. I say for the present, for I feel that it would pay Henry Wallace to read carefully the biography of one Kerensky. Kerensky was used by Lenin and Trotsky as their front man in advancing the Communist revolution in Russia; for Kerensky's appeal extended to many who were not extremists or revolutionaries. Once the revolution's gains were consolidated, however, and the Reds were firmly in the saddle, Kerensky was dropped like a hot potato. In view of subsequent happenings in Moscow, Kerensky appears to have been exceptionally fortunate in not losing his life when he lost his office.

It is also noteworthy that at no time before, during, or after the convention have Wallace and his top-flight leaders denied Communist support. On the contrary, Wallace's acceptance speech, if it may be called that, appeared to be a deliberate attempt to justify Com-

sive Party merit some discussion. international monkey-business in Only the unthinking will dare to particular. The major portion of his address was devoted to an overall endorsement of Soviet policy, coupled with a bitter denunciation of American activities in the world scene. In this connection, however, it is well to note that not all of Wallace's 3400 delegates and alternates agreed whole-heartedly with him and certain top-flight assistants concerning American-Soviet relations and what should be done about them. Several attempts to soften the Party's stand on international matters were made from the convention floor and a couple of them drew heated discussion. But when votes were taken, each attempt to soften the stand taken by Party headliners failed miserably.

> These failures, it is now known, cost the Progressive Party quite a few of its previously most ardent supporters. The Progressive Party's failure to distinguish itself from the Communist Party, and its steadfast refusal to give a straight-forword answer to the charge that it caters to Communism and its goals, have caused some serious defections from its ranks. There were some delegates who sincerely desired to see a truly progressive political vehicle established, provided it were not made a tool of, or allied with, the Communists. When Party leaders stubbornly refused to deny that Progressives had become a vehicle on which Moscow's and America's Reds could ride, many Progressives present thereupon decided that, so far as this alleged move for progressivism is concerned, they would sit this one out and patiently or impatiently await a happier day.

Despite the disappointment which some of Wallace's former followers felt in the outcome of the Philadelphia convention, and regardless of the later defections of some of those who attended the convention. the Progressive Party still retained a strong appeal for others. This appeal is not peculiar to this particular party, but could be equally the possession of other protest movements. The very existence of the Progressive Party is based on discontent and frustration. The discontent arises from the many ills and injustices which bedevil our domestic scene. The frustration arises from the near impossibility of bettering disliked conditions under the existing set-ups of either major party. Millions of American voters see little difference between the Republican and Democratic parties so far as real progressivism is concerned.

The Progressive Party platform is ample proof of the many varieties of indignation against existing conditions. So great was the number of indignations that the platform's original draft had been doubled in length before presented to the convention. Despite these many additions to the platform's bill of wrongs, the final draft still left many groups sorely disgrunted because their own particular gripes had not received recognition. Many of the indignations expressed were legitimate enough. No small percentage of the American people is filled with fear that our domestic affairs are not going right and that nothing sufficiently constructive will be done to right them by either major party. These people literally hate the fears which trouble them; and it is psychologically true that they will espouse any movement which promises to end these fears with the same degree of zeal as the degree of hatred which they hold for the fears which disturb them.

Unfortunately, these people came to the wrong person when they came to Wallace. While it is true that he either diagnosed or recognized sufficiently correctly many of the weaknesses which plague our national life, he was almost equal in

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his failure to either suggest the correct remedy or else the proper method of achieving a correct remedy. However, many of those who heard his address given at Shibe Park failed to realize the lack of practicality in his suggested remedies. They failed to recognize the lack of workability and in some cases the sheer idiocy of his proposed remedies. They were too busy succumbing to the main appeal of the Wallace candidacy: that in the matter of reforms, he would go farther faster than any other candidate

While Wallace did give ample evidence of the necessary wind for a long and fast race, he gave equally ample evidence that he is intelmuscle-bound. Unforlectually tunately, however his intellectual shallowness was almost lost sight of as the Wallace zealots listened to his never-ending promises to do big things in a big way fast. When it is considered that the average age of the Progressive Party's convention delegates and alternates was 30 years, with a large percentage of them belonging to the T-shirt brigade, and with many of them having hitch-hiked to the convention, the appeal that Wallace made when he promised distance and speed can be easily imagined. The lack of political experience was clearly discernible among the convention's delegates, with the obvious result that many of them did not realize that what Wallace was really promising was that he would hand them the moon with a green fence around it on a golden platter.

An older audience, and in many cases a more intelligent one, would have realized the utter impossibility of Wallace's doing what he promised in the way he promised. For example, he promised to roll back decisively all prices. This sounded good enough in itself and would appeal to many who are not Wallaceites. But at the same time he made several other promises equally vigorously, promises which are not at all consistent with a roll-back of prices. He evidently forgot that two of the main component parts of any price

Paying absolutely no attention to such trivia, he promised to raise the minimum wage from 40¢ an hour to \$1.00, making it 250% of its present amount. Since any increase in the minimum wage would inevitably have a corresponding increase in higher wage brackets, increasing the minimum wage by 150% would bring some of the wages paid in higher wage brackets to almost astronomical proportions. To increase wages in this way and at the same time hold back prices to the consumer would be an extremely neat trick; but evidently the Wallace crowd thought he could do it, for they cheered these proposals until they were completely out of gas.

Having taken care of this segment of the matter to his utmost satisfaction, the noble Wallace sped on and on. He proposed a five-year plan under which a \$3000 minimum annual farm income would be obtained. This increased farm income would also tend to roll back the cost of food, it seems. Then he plainly felt that he must make the matter of economic adjustment still more impossible. To woo the votes of the Townsendites, he compromised on \$100 per month per person for those eligible under the Townsend Plan, instead of the \$200 proposed by it. However, in doing so, he discarded the means proposed by the Townsendites for raising this money, planning to pay it out of the nation's taxes. Although he was continuing to surround himself by insurmountable obstacles if he wants to roll back prices, he felt totally unafraid. He next proposed the electrification of every rural home in the nation; and in connection with this project literally dotted the nation with duplicate of the expensive Mussel Shoals project. All of this, of course, would be paid for by taxes.

Wallace plainly is not a student of sound economics, and if he has sound economists around him, he evidently doesn't listen to them. He seems to have little or no acquaintance with the wage-price structure and it appears that he knows no more about how taxes instructure are wages and taxes. fluence the price structure than a

hog knows about Latin. One does not reduce prices by increasing the factors which enter into prices; but then, perhaps, Wallace intends to abolish all profit. But even the abolishing of profits would not be consistent with Moscow's idea of things. While Moscow looks with high disfavor upon profit-making by Russia's citizens, Russia's government eagerly grabs these very same profits for itself. Communism does not differ from Capitalism concerning the profit motif: it simply differs as to the receiver of profits when made.

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Despite the impossibility of performance which surrounds so many of Wallace's promises, and the aims which are planks in the Progressive Party's platform, the majority of the Progressive delegates left the convention hall regarding themselves as the nation's saviors. However, most of them entirely overlooked the fact that Wallace and his chief lieutenants never once promised victory in 1948. Wallace and his close advisers are too smart to expect that. They do look forward to the Congressional elections of 1950 and to the Presidential election of 1952. This means that November's election will not necessarily see a let down in Wallace's activi-In reality, Wallace is now ties. campaigning for '52, not for '48. He has set his sights for '52 or possibly later.

Whether or not he knows it, Wallace may be heading a one-shot movement. Perhaps many of his followers will not stay with him over the long pull. Their desertion seems not impossible; for so far they have amply demonstrated that they are more emotional than anything else. But their possible defection will not necessarily mean The Communists the Party's end. Wallace's Party will see to that. gives America's Reds and all fellow travelers the best possible front behind which they can do their work. Under the Progressive Party banner, Communists can work as Communists without necessarily being labeled as such. Wallace and his ultimate followers will bear continued close watching.

BROTHER MEINRAD HELPS

Before the end of a novena the soreness I prayed to be relieved of entirely disappeared.

T.O'L. (Calif.)
My grandson was very sick with
an ear infection. The doctor thought
he would have to operate. I
promised Brother Meinrad an offering if the operation could be avoided.
The next morning when the doctor
came the boy was much better.

L.McD. (Ind.)
A member of our family took to
drinking and was beginning to lead
a life which we feared would take
him farther and farther away from
God. We prayed and promised to
have the favor published if Brother
Meinrad assisted us. Almost immediately there was a change. This
is the second time we have experienced the help of Br. Meinrad
in an almost miraculous way.

My eleven-months old baby was very ill with a cold and a strange rash. I prayed to Brother Meinrad for help and in a few days the rash completely disappeared. G.A. (Ind.)

My prayers were answered over night... E.P. (Ind.)

I had terrible pains which I thought were pleurisy or pneumonia. In desperation I turned to Brother Meinrad. By morning the pains had gone. I am on my way to recovery after nine months of painful suffering.

M.S. (Penna.)

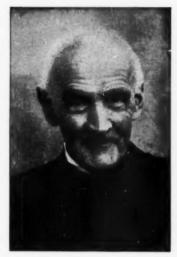
My sister left the Church 25 years ago and disclaimed all beliefs in the Catholic Faith. She became a helpless invalid and was brought to my home. We nursed her through a long ordeal of suffering until she died. She still refused to be reconciled to the Church and we placed a picture of Brother Meinrad in her pillow, and before the end came, she asked us to help her make an Act of contrition and consented to have our priest hear her confession. However, before she could receive Holy Communion her throat became paralyzed and nothing could pass her lips. We prayed harder and our priest said he would try to have her receive the Sacred Host and she swallowed it without any difficulty, and immediately after, her throat closed again and nothing ever passed her lips again. E.S. (Mich.)

Dad was very ill with a serious poisoning on both hands. After we prayed to Brother Meinrad, his hands were healed in a short time.

A.C. (Minn.)

I prayed to Brother Meinrad and to St. Anthony to help me find a lost purse. Through their intercession it was found by a lady who lived twenty-five miles away.

J.D. (Iowa)



The Servant of God, Brother Meinrad Eugster, O.S.B., was a member of Maria Einsiedeln Abbey in Switzerland. There he died in 1925 highly respected by his confreres for his virtuous life. His cause for beatification has been introduced at Rome, and THE GRAIL is the chosen organ for bringing his cause to the knowledge of American Catholics. A picture of Brother Meinrad and a prayer for his canonization may be procured by sending a stamped and self-addressed envelope to the Rev. Jerome Palmer, O.S.B., St. Meinrad, Indiana.

MONTHLY NGVENA

15th to 23rd

All who wish their petitions or intentions prayed for, please send them in to THE GRAIL, St. Meinrad, Indiana before the 15th of the month. A Novena of Masses will be offered each month for the glorification and canonization of Brother Meinrad and for all the intentions sent in.

In order to make Brother Meinrad better known a booklet of stamps to be used on envelopes and packages can be obtained for ten cents from THE GRAIL, ST. MEINRAD, INDIANA. Brother Meinrad helped me some time ago to find good employment. While I was grateful to find good work I was a bit disappointed that the pay was not as good as I had been receiving. But soon the increase in salary came, too, and I am sure it was Brother Meinrad's work.

K.S. (Mich.)

I have been praying to Br. Meinrad and Our Blessed Mother that my son, married out of the Church six years would return. He is to be re-married tomorrow and his little son baptized. I am writing this with tears of joy.... (Ky.)

Enclosed find my humble offering for the favors I have obtained through the intercession of Brother Meinrad. We have found an apartment and have received many other special favors.

M.M. (Minn.)

special favors. M.M. (Minn.)
... In thanksgiving for many articles recovered through prayers to
Brother Meinrad. J.C. (Ind.)

I am sending an offering as a thanksgiving for some special favors I have received through the intercession of Brother Meinrad. M.E.M. (Minn.)

I prayed to Brother Meinrad and St. Jude that my maid would find the x-ray pictures of her lungs free of spots. She reported to me today that the pictures were shown to her and that they are free of spots. L.B. (Ky.)

I wish to acknowledge some favors received through Brother Meinrad. I said I would ask publication in thanksgiving to him. M.P. (Ohio)

Enclosed please find an offering in honor of Brother Meinrad for favor granted—the restoration of my health. E.S. (Tenn.)

I am enclosing an offering in honor of Brother Meinrad in thanksgiving for a favor received. Very undesirable and detrimental working conditions have been removed, which concerned many people. K.R. (Ind.)

Please have Masses said for the glorification of Brother Meinrad. I received two special favors through his intercession. S.M.E. (Penna.)

... Will just say Thank God and Brother Meinrad for all my blessings; my son not drinking, making his Easter duty, and going to Mass on Sundays. E.K. (Calif.)

I promised publication in honor of Brother Meinrad if my temperature became normal after pneumonia. S.M.E. (Oregon)

Enclosed please find offering in thanksgiving to Brother Meinrad for favor received. S.M.C. (N.Y.)

I am sending a small offering in honor of Brother Meinrad for helping us get a good car. C.F. (Mo.)

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PRAY AND WORK

Motto of the Monks of St. Meinrad

